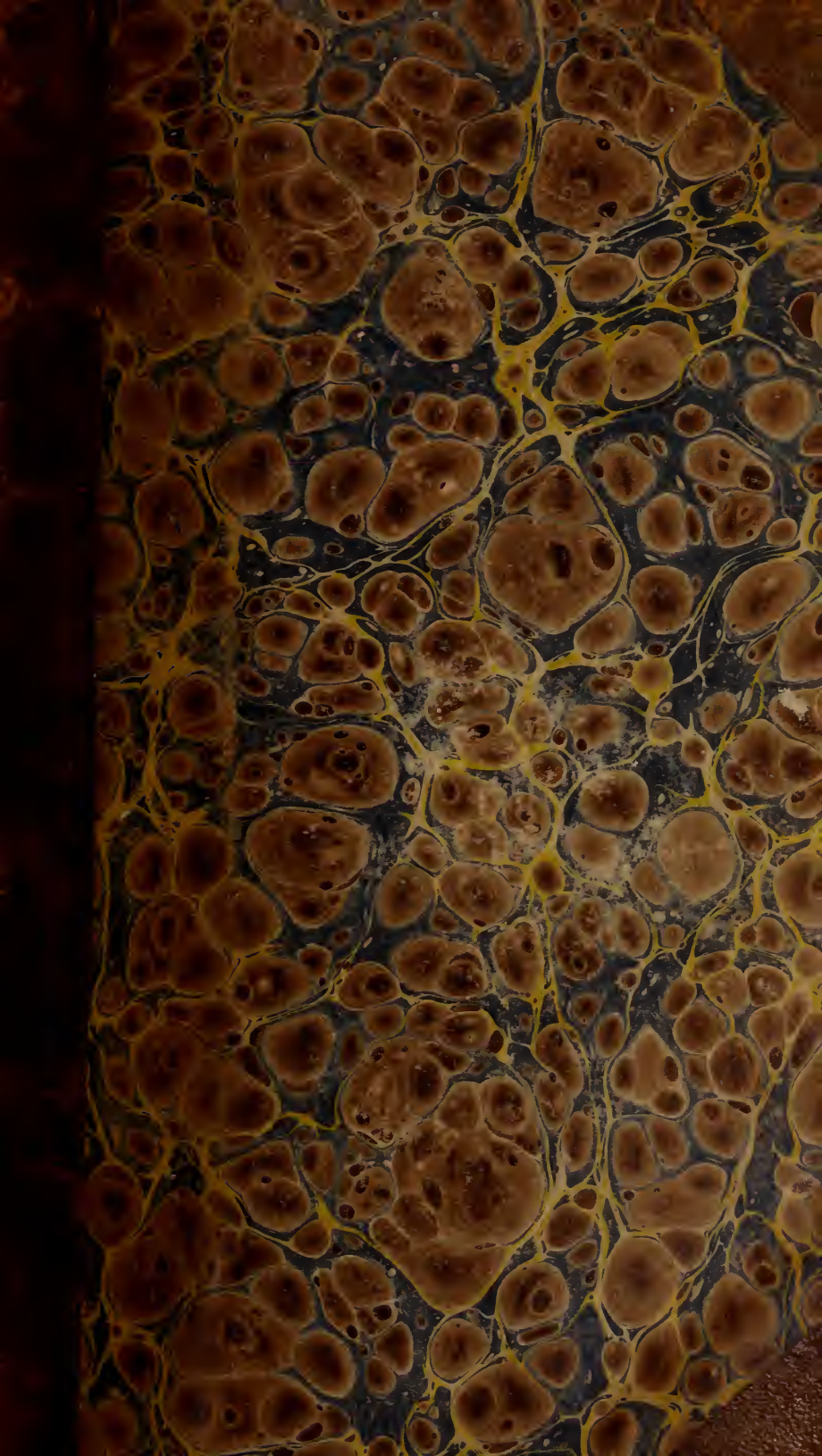
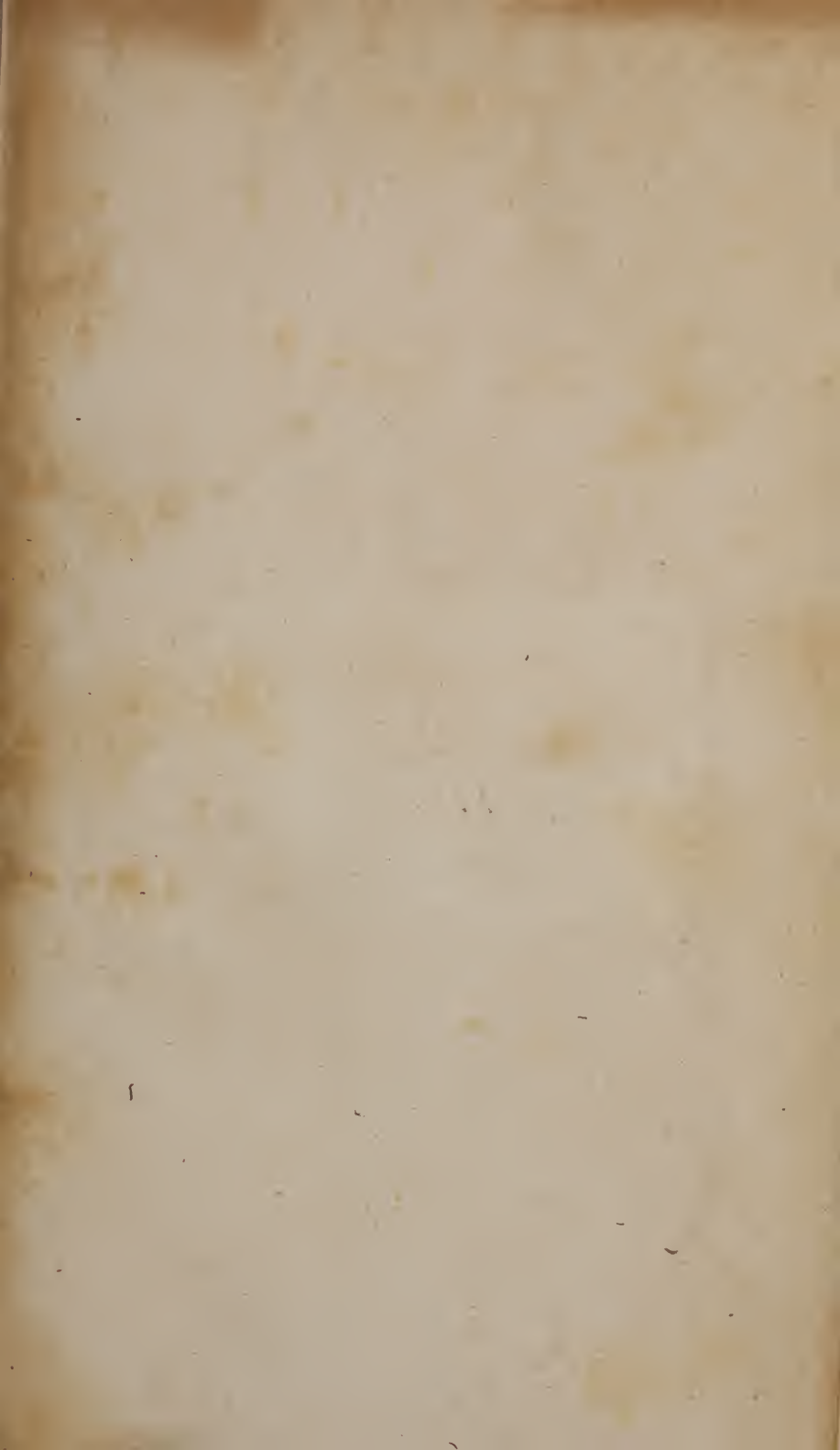


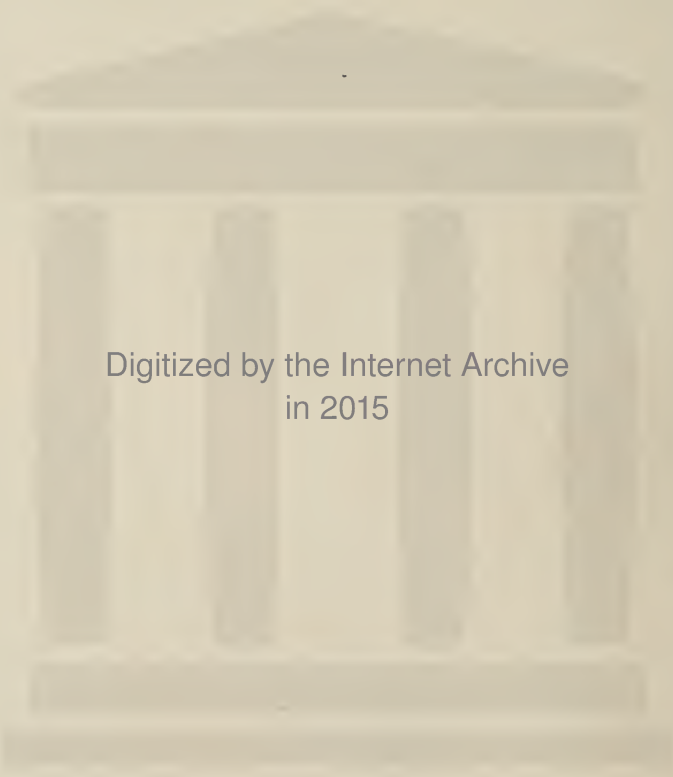


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THE

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BAPTIST MISSIONARY MAGAZINE.

PUBLISHED BY THE BOARD OF MANAGERS

OF THE

BAPTIST GENERAL CONVENTION.

VOLUME XVI.

BOSTON :

JOHN PUTNAM, 41 WASHINGTON STREET.

MDCCCXXXVI.

1843

1843

1843

TO THE READERS OF THE MAGAZINE.

AGREEABLY to previous announcement, the Magazine becomes, with the present number, a strictly missionary publication. Its form is also enlarged to octavo, so that its amount of matter, though on fewer pages, is essentially the same as heretofore. To express its character the more fully, its name is varied to that of "The Baptist Missionary Magazine." Its price is reduced to \$1,00 per annum.

The design of these alterations is, obviously, to make the Magazine more extensively subservient to the furtherance of Foreign Missions. The Board have, for some time, felt the importance of circulating at least one periodical, devoted exclusively to this object, throughout the Baptist Denomination of this country. They have also been aware that the relation they sustain to the Foreign Missionary Cause, and the peculiar facilities they enjoy for furnishing authentic missionary intelligence, specially called on them to meet the exigency. They gladly avail themselves of the earliest opportunity to fulfil the claim.

For the information of such as have not seen the prospectus lately issued, we would further state, that, beside the usual Reports of the Proceedings of the Convention and of the Board, and a monthly list of receipts into the treasury, the Magazine will contain accounts of the Missions under the care of the Board, including journals and letters of the missionaries; occasional statements, essays, and appeals on missionary subjects, embracing historical and biographical notices, and notices of books which relate to missions; and summary views of the operations of the principal Missionary Societies in Europe and America.

We are unwilling to close this introductory notice without making devout acknowledgment of the grace and mercy of God, in which He has abounded, during the past year, towards the Board of Foreign Missions, and the Sacred Cause which He permits them to serve. That the year has been one of unexampled prosperity in the operations of the Board and of the Missions under their charge, must have been manifest to every one who has marked its progress, and compared its results with those of preceding years. True, it has not been wholly exempt from trials. Sickness has repeatedly visited our Stations. Death once and again has reminded us, at home and abroad, how few are directly laboring for the heathen, and how short their time to work. Ruffian violence or the jealousy of an idolatrous priesthood has threatened the extinction or banishment of more than one of our missionary bands. Still, the hand of God has been upon our Missions for good. He has vouchsafed his protection in times of imminent

peril, and saved his servants from all essential harm. He has given health to the sick, and strength to the faint, and consolation to them that mourned. Above all, He has honored his Word among the heathen, and, in numerous cases, made it effectual, we have cause to believe, in the salvation of those who, but for the self-denying labors of our missionary brethren, would have perished in all the hopelessness of paganism.—We would, also, acknowledge our peculiar obligations to God for the favor which he has shown to the Board in their operations at home; that He has quickened among our churches, so generally, the spirit of Missions, and called forth from various portions of the community so large benefactions of prayer and offering; that He has specially directed the attention of many to the claims which the heathen have, not only on their alms and intercessions, but on their personal services, and has effectually inclined them to heed the cry for relief, so lamentably disregarded heretofore, though raised by perishing millions; that He has thus enabled the Board to send forth to the Indian Tribes at the West, to France, Germany, and Western Africa, to India, Burmah, Assam, Siam and China, more than thirty laborers since the Meeting of the Convention in April last; and that now, at the opening of a new year, He allows them to look forward, with cheerful hope, to a continued extension of missionary zeal in the churches, and the further enlargement and prosperity of the Missions entrusted to their charge. Surely, God hath done great things for us, whereof we are glad. To his name be all the glory.

Missionary Rooms, Dec. 15, 1835.

BAPTIST MISSIONARY MAGAZINE.

Vol. 16.

January, 1836.

No. 1.

For the Bap. Miss. Magazine.

SYMPATHY IN THE TRIALS OF MISSIONARIES.

The duties of the churches to their Missionaries are various, and should each be attentively considered and faithfully performed. There should also be solicitude not to overlook any of them. "For the work of Christ they are nigh unto death," in a sense which cannot be asserted of other laborers; and they should know that we feel that it is thus with them, and that we are coming "behind in nothing."

There are some reasons for inquiring, Is there, in the churches generally, that sympathy in the trials of missionaries which duty and their circumstances call for? Doubtless there are some who are conscientiously faithful in this duty; but is there not in many a falling short in it? Are not the prayers of many for them hindered, or deficient in fervency, from this cause? True, in the heart of the devoted Missionary, there burns a love to Christ and to souls, which makes him to "reckon that the sufferings of this present life are not worthy to be compared with the glory which shall be revealed;" and they are to his spirit lightened by the joy he feels in winning souls to Jesus. This, however, does not change the obligations of the churches who send them forth, in regard to this matter.

The object of the present paper is, to call the attention of Christians at home to this subject, that they may know better how to pray for missionaries, as well as for the prosperity of the cause in which they are laboring. When we have estimated the full amount of enjoyment which they find in their work, there are, after all, trials which come upon their spirits, as "men of like passions" and

infirmities with those who remain at home, and which wear upon their strength, often shorten life, and make them to feel "Who is sufficient for these things!" The journals of the most devoted and active of them show this. It is nothing against their Christian character or their enterprize that it is so. It is the voice of Providence to Christians at home, saying to us, "Remember them that are in adversity," especially, suffering for the name of Christ Jesus.

First, may be mentioned, the trial of separation from kindred, home, friends and country. There is no help against this; it will weigh upon a tender spirit. The "missionary spirit," in its most fervent actings, cannot prevent tender and painful anticipations of that hour when such "adieu" by him shall be exchanged as never before; and the heart will be full, almost to bursting, with the thought "we meet no more till the morning of the resurrection." Much as Martyn longed to be on heathen ground, and in his work, he felt this. In his journal, of a date before his departure, he has this record, "Went down with Capt. M. to Deptford. Passing through an inn close to the water's side, I came at once, to my great surprise, close to the Indiaman," (in which he was expecting to take passage, doubtless,) "before I was aware of it. The sudden sight of the water and of the ship affected me almost to tears. My emotions were mixed—partly of joy, and partly of trembling apprehension at my now being so soon to go away." At a subsequent date, a few days after, having preached a farewell sermon, on Acts xx. 32, and having left London for Portsmouth, his biographer remarks, "Such was the acuteness of his feelings during this journey, that he fainted and fell into a convulsion fit, at the inn

where he slept, on the road: a painful intimation to those friends who were with him, of the poignancy of that grief which he endeavored as much as possible to repress and conceal." The wife of an American missionary now abroad, who had panted to be away in the missionary field, though at the expense of leaving a home one of the sweetest, and friends among the dearest, after having passed through the trial of the hour of "*farewells*," writes from Boston to a brother and sister at a distance, "The separation from home and beloved ones was *far more trying* than I had anticipated. I wept nearly all of the first day, at the remembrance of that little group which surrounded the stage coach, upon whom I had looked for the last time. The image of our dear father, waving his final adieu, rose continually before me, and my heart was dissolved in tenderness. To part with *him*, was more painful than to separate from *all* my other friends." Then, the hour when the missionary takes, toward the ship, his last steps upon the land of his birth, stands upon the deck where is offered the last prayer, and sung the last hymn, and pronounced the last benediction he will hear on a Christian shore; "the misgiving of heart," as said one, "that assails him, as the ship glides from the harbor, and boldly plunges into the Atlantic, seeming, while she unfeelingly tears him from home, presumptuously to defy the winds and waves to match their mighty power with human skill;" to watch the fast receding shore; the light-house which can be last seen, and the mountain top which he can last discern in his native land, as it fades from his sight; all these are things which the heart of the missionary feels, deeply and tenderly feels; and he cannot help it; and grace itself does not forbid it; and he would scarcely deserve the name of a man, if he did not feel, under such circumstances. Christian at home! surrounded with friends in your own happy land, and filled with privileges and comforts, have you considered what all these things are to the Missionary, who goes for you to proclaim to the heathen the dying love of Jesus? And have you remembered him for them, at the footstool of the throne of grace?

2. The trial to humane and pious feelings which awaits his arrival amidst the scenes of a heathen shore, comes next. As he approaches land, sets his feet upon the shore, and passes along the streets of the great city, every

thing tells him, "this is a land in which men 'know not God and obey not the gospel of our Lord Jesus Christ.'" The tokens of delusion, superstition or idolatry are every where, and there is a covering of 'gross darkness' upon the face of all the people. He finds himself in the midst of a valley like that in the vision of the prophet, where all around him is moral death. Every mind is dark; every soul is in ruins; every being he meets is a hopeless candidate for an undone eternity. His heart is continually sickened, and it would be strange if the body did not sympathise with the afflicted spirit. Here stands the temple of an idol, and in it immortal men are worshipping the hideous image, "the work of men's hands." There stands the swing of self-torture, surrounded by a multitude, who drown, in their shouts, the groans of sufferers. Here sits or stands a devotee, in the squalidness and filth attendant on the long maintenance of a fixed position. There flows a river esteemed divine, in which men bathe to wash away sins which can be cleansed only by the river of Calvary. Yonder stands the funeral pile, blazing under the living and the dead.—Or, perhaps he is in a country in bondage to Popery; and idolatry in other forms, and delusions more subtle, from their having been invented in the perversion of Christianity, and bondage under a more systematic tyranny, every where display themselves. Or, he is in a Mahometan country, and every thing he sees or hears reminds him of "the false prophet." He speaks to one whom he meets, of Jesus, and of the one living and true God; and is met with the Athenian reply, "thou bringest certain strange things to our ears." He addresses a multitude assembled, and they speak among themselves, "what will this babbler say? he seemeth to be a setter-forth of strange gods." Jealousy is awake against him: prejudice is in exercise in all its bitterness. Wherever he turns his eyes, he sees things at which his soul revolts, for their contrariness to God, their complete adapt- edness to delude and destroy souls. Men are full of pride, hatred, variances, wrath, strife, envy, revenge, lust; and the whole mass of mind is agitated and moved by the inward workings and the fearful outbreakings of "the strength of sin." The flood of iniquity flows on like a mighty river fed by a thousand springs. And as he rises from his bed, morning by morning, for his work, and lays his throbbing head upon his couch,

night by night, it is a thought at which his soul almost dies within him, when shall be "the time of the end" of these things.

3. The nature of the missionary's labors is such as brings him to the trial of heavy drafts upon the strength of his constitution, and the health of his body. He cannot, like the minister in a Christian land, sit down in his retired study, and prepare his discourses for a church and congregation of educated people, to be in sober and orderly manner assembled on the quiet Sabbath, in the sanctuary where for years has sounded the name of Jesus, the songs of Christian harmony and of the Gospel of peace; where God's power has been seen in the revival of his work, and the conversion of sinners; and find his own labors seconded by scores of helpers in the Sabbath school. Nor does he go forth from his studies or pastoral labors to be greeted with the christian welcome as he enters each family dwelling. Very different from this. He must get the ears of dying men when and where he can, and in such numbers as he can. He must preach Christ, many times, where will rise up gainsayers and mockers. He must snatch the moment of opportunity with the wayfaring man, or devotee on pilgrimage, whom he will perhaps see no more till he meets him at the bar of God. He must open his school for children and youth amidst men of prejudiced and jealous minds; and very possibly purchase the attendance of scholars. He has to visit dwellings in which he will be regarded as an intruder, while he speaks to them of Jesus and salvation. He must learn to use, like his mother tongue, a new language; perhaps reduce to order the elements of a language never before written. He must work with his pen and with the press; be a translator of the Bible, a writer of tracts; must be a teacher of the sciences to the young, that he may gain the confidence of their parents, and draw them within the sound of the Gospel. In short, as to variety and amount, he must be "in labors abundant," before the way is prepared for him to begin to bring the gospel in contact with the minds around him. If a minister, in a *Christian* land, has occasion to exclaim "who is sufficient for the labors devolving upon him;" much more the missionary, with labors such as his.

4. It is not a small trial, that all these labors are to be carried forward in a climate and under modes of living, forming a great contrast to his former ones. The

missionary goes from a temperate and healthy climate like our own New England; from the midst of our mountain air and valley breezes, and enters on his labors under a burning tropical sun, and in a climate which is to the last degree enervating. Or, he goes to a people who live much under the severities of polar winter. A constitution with its habits formed under one of the most delightful and healthful climates on the globe, is transferred to one in perfect contrast, and where all the uncertainties and hazards of a climate-seasoning are to be passed through. He exchanges elasticity of spirits, and vigor of constitution, especially in a tropical country, for languor, depression, debility; and breathes where the air seems sometimes loaded with the elements of pestilence and the arrows of death. In heathen countries, too, the medical art is little known; and if unattended by a missionary physician, there is much uncertainty as to timely aid in sickness. Change of mode of living increases the trial of the strength of the constitution. The missionary goes from the hearty and wholesome table of his father's house, perhaps among the farms of New England, to the peculiarity, perhaps insipidity of a foreign and tropical diet. He must eat what and as the Hindoo does, or the Turk, or the Hottentot, or the savage islander; or he must die. It requires time and patience to become accustomed to the changes necessary, of this description.

5. The anxieties and sense of responsibility, peculiar to one who is in a foreign missionary field, constitute another class of trials. He, a lonely believer in the Gospel of Jesus, looking around on millions "wholly given to idolatry," or besotted by popish or Mahometan superstition, feels as did one who said, "What a wretched life shall I lead, if I do not, from morning to night, exert myself in a place where, through whole territories, I seem to be the only light." "My soul much impressed with the unmeasurable importance of my work, and the wickedness and cruelty of wasting a moment, when so many nations are, as it were, waiting till I do my work." Like Paul, on Mars' hill, among a people of thirty thousand gods, not one of which can hear, pity or save, his spirit is stirred within him, in a holy yet melancholy anxiety on the question, "What shall these do to be saved?" how shall they be led forth from their "darkness which may be felt," into the light of "the Sun of Righteousness?"

"O'er the gloomy hills of darkness,
Cheered by no celestial ray."

how often does he weep and sigh, as he contemplates the long rolling years to come, before the reign of death shall cease, and the chains of bondage to sin be broken from the sighing, dying millions around him. And while he feels that he has been sent to proclaim to them the Gospel, with what agonizing wrestlings must he lay hold on the promise of all-sufficient grace.

6. The opposition of the heathen themselves is an additional trial. The whole might of the human mind is everywhere found arraying itself against the Gospel of Christ. He is regarded as the teacher of a new and strange faith; contrary to their corrupt habits and propensities, "a stumbling-block" and "foolishness." Atheism, which in a Christian land denies the existence of any God, in others teaches of gods without number, and fills men's minds with hatred of the man who would bring them under the eye of one Jehovah, living, everywhere present, heart-searching, just, holy. He is accounted "their enemy, because he tells them the truth." The idolater, like the haughty king of Babylon, is offended because he "worships not the image he has set up." The Mahometan calls him "in-

fel," and swears by his prophet, and hints of the bowstring or the scimitar, as the punishment of his hardihood in denying the fooleries of the Koran. The Catholic is there, mingling the name and symbols of Christianity, as he holds it, with the superstitions of paganism, and is offended at the Christian independence which holds the Bible as the rule of faith, rather than "the decisions of the Church." And the Jew he meets, full of pride that he is a son of Abraham; though a hater of the Messiah whom Abraham desired to see, and despising him who "preaches Jesus and the resurrection." United with such opposition, he has to struggle with prejudices which have been fostered for ages, and transferred from generation to generation, unimpaired, vigorous, hostile to truth and righteousness, bitter as wormwood and gall.

With all these, join the inward trials which the missionary experiences in his own breast. For his own soul, sanctified but "in part," is to be kept with great care, lest it languish. He, like the first missionaries of apostolic days, has to say, "without are fightings, within are fears;" and sometimes even trembles, lest after having preached to others, he himself should be a cast-away.

(To be continued.)

Baptist General Convention for Foreign Missions.

THE Baptist General Convention was constituted May 18, 1814, by "delegates from Missionary Societies and other religious bodies of the Baptist Denomination in various parts of the United States," convened in the city of Philadelphia; and was chartered by the Commonwealth of Pennsylvania in June, 1821.

The following is a list of the

ORIGINAL MEMBERS OF THE CONVENTION.

Rev. Thomas Baldwin, D. D., of Mass.
 " Lucius Bolles, "
 " Stephen Gano, of Rhode Island.
 " John Williams, of New York.
 Thomas Hewitt, "
 Edward Probyn, "
 Nathaniel Smith, "
 Rev. Burgiss Allison, D. D. of New Jersey.
 " Richard Proudfoot, "
 " Josiah Stratton, "
 " William Boswell, "
 " Henry Smalley, "
 Matthew Randall, "
 John Sisty, "
 Stephen Ustick, "
 Rev. Wm. Rogers, D. D., of Pennsylvania.
 " Henry Holcombe, D. D., "

Rev. Wm. Staughton, D. D., Pennsylvania.
 " William White, "
 " John P. Peckworth, "
 " Horatio G. Jones, "
 " Silas Hough, "
 " Joseph Mathias, "
 " Daniel Dodge, of Delaware. "
 " Lewis Richards, of Maryland.
 " Thomas Brooke, "
 " Obadiah B. Brown,* Dist. of Colum.
 " William Gilmore," "
 " Luther Rice, " "
 " Robert B. Semple, of Virginia.
 " Jacob Grigg, "
 " John Bryce, "
 " James H. Ranaldson, of N. Carolina.
 " Richard Furman, of S. Carolina.
 Hon. Matthias B. Tallmadge, "
 Rev. William B. Johnson, of Georgia.

Succeeding members are "Delegates from Missionary Societies, Associations and other religious bodies, and individuals of the Baptist Denomination," that contribute to its funds annually not less than \$100.

The object contemplated in the organization of the Convention, as stated in the Preamble to the Constitution,

* Not present.

was "the eliciting, combining and directing the energies of the whole denomination in one sacred effort for sending the glad tidings of salvation to the heathen, and to nations destitute of pure Gospel light." And the Convention was accordingly styled, "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions." At the second triennial meeting, in May, 1817, the Constitution was so amended as to authorize the Board of Managers to appropriate a portion of their funds to Domestic Missionary purposes, and also to institute, with funds which might be specially bestowed for the object, a Classical and Theological Seminary for the purpose of aiding pious young men in their preparation for the Gospel Ministry. But these amendments were rescinded by a unanimous vote of the Convention at their fifth triennial meeting, held in New York, April, 1826, and their operations thenceforth have been limited to Foreign Missions.

The Convention retained, however, the designation under which it had been incorporated, and is entitled in law, "The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's kingdom."

The officers of the Convention are a President, Secretary, Assistant Secretary, and Board of Managers, elected triennially, who continue in office till their successors are chosen. The following is a

List of the Officers of the Convention,

from April, 1826, when the Convention resumed its original Missionary character, to January 1, 1836.

PRESIDENTS.

* Rev. Robert B. Semple, D. D., *ob.* 1831.
1832, Rev. Spencer H. Cone.

SECRETARY.

Rev. Howard Malcom.

ASSISTANT SECRETARY.

1832. Rev. Gustavus F. Davis, D. D.

BOARD OF MANAGERS.

Presidents.

† Rev. William Staughton, D. D., *ob.* 1830.
1830. Rev. Jesse Mercer, D. D.

* The first President of the Convention was Rev. Richard Furman, D. D., of Charleston, S. C., who died in 1825.

† Dr. Staughton succeeded Rev. Thomas Baldwin, D. D., of Boston, Ms., who died in 1825.

Vice Presidents.

Rev. Jesse Mercer, *ex.* 1830.
Rev. Obadiah B. Brown, *ex.* 1829.
Rev. Daniel Sharp, D. D.
" Nathaniel Kendrick, D. D.
1829. Rev. Stephen Chapin, D. D.
1830. " Spencer H. Cone, *ex.* 1832.
1832. " William T. Brantley, D. D.
Rev. Francis Wayland, Jr., D. D.
Rev. Jeremiah Chaplin, D. D.
" S. M. Noel, D. D. *ex.* 1835.
" Basil Manly,
1835. John S. Wilson, *ob.* 1835.

Corresponding Secretaries.

Rev. Lucius Bolles, D. D.
1835. Rev. Baron Stow, *res.* 1835.

Recording Secretaries.

Rev. Francis Wayland, Jr. D. D., *ex.* 1829.
1829. Rev. James D. Knowles.

Treasurer.

Heman Lincoln, Esq.

Assistant Treasurer.

Levi Farwell, Esq.

Managers.

* Rev. Spencer H. Cone, *ex.* 1830.
Rev. Jonathan Going, D. D.
" Stephen Gano, *ob.* 1828.
Gen. Abner Forbes, *ob.* 1823.
Rev. Elon Galusha,
Rev. John L. Dagg,
Rev. Samuel Cornelius,
" Joseph B. Cook, *ex.* 1829.
Abner Davis, Esq., *ex.* 1829.
Rev. Wm. T. Brantley, *ex.* 1832.
William Crane, Esq.,
Rev. Enoch Reynolds, *ex.* 1829.
Rev. Bela Jacobs,
Rev. Thomas B. Ripley, *ex.* 1835.
" John Kerr,
" Henry Jackson,
" David Benedict, *ex.* 1832.
" James D. Knowles, *ex.* 1829.
Thomas Stokes, Esq., *ob.* 1833.
Levi Farwell, Esq., *ex.* 1830.
Rev. Irah Chase,
" Stephen Chapin, D. D. *ex.* 1829.
" Lewis Leonard, *ex.* 1829.
" Gustavus F. Davis,* D. D.
John Moriarty, Esq., *ex.* 1829.
Rev. Asa Wilcox, *ex.* 1829.
" William Gammell, *ob.* 1828.
" Charles Train,
" Nathaniel W. Williams,
" David Jones, *ob.* 1833.
ex. off. { Rev. R. B. Semple, D. D. *ob.* 1831.
" Howard Malcom,
1828. Rev. Charles G. Sommers,
1829. " Basil Manly, *ex.* 1832.
Rev. Alva Sabin,
" Hubbell Loomis,
1829. Rev. Adiel Sherwood,
William Colgate, Esq.
Hon. Thomas Stocks,
Rev. Francis Wayland, Jr. D. D., *ex.* '32.

* *Ex off.* since 1832.

- Rev. Alfred Bennett,
 " Cyrus P. Grosvenor,
 Ensign Lincoln, ob. 1832.
 1830. Rev. Archibald Maclay,
 1832. " Robert E. Pattison,
 Rev. Rufus Babcock, Jr., D. D.
 " Oren Tracy,
 " Eli Ball,
 " Bartholomew T. Welch,
 " Enoch W. Freeman, ex. 1835.
 " Eli B. Smith,
 " Oliver C. Comstock,
 " John Conant,
 " Thomas Meredith,
 " Baron Stow, ex. 1835.
 " Aaron Perkins, ex. 1835.
 Noble S. Johnson, Esq.
 Rev. John Peck,
 " William B. Johnson,
 Nathaniel R. Cobb, ob. 1834.
 Rev. Abner W. Clopton, ob. 1833.
 " Joel S. Bacon,
 1833. Rev. William R. Williams,
 Rev. Joseph A. Warne,
 John Withers, Esq.,
 Charles L. Roberts, Esq.,
 Hon. J. L. Holman,
 Rev. James H. Linsley,
 Matthew Bolles, Jr.,
 Rev. John Wayland,
 " Duncan Dunbar.

In case of the death, inability, or resignation of any of the officers, (appointed by the Convention,) or any of their members, the Board have power to fill the vacancy.

The *Meetings of the Convention* are held triennially, on the last Wednesday in April, at such time and place respectively as may have been appointed at the preceding meeting. It is also the duty of the President, or, in case of his death, of either of the Secretaries, to call a special meeting of the Convention, on application from the Board. The first three meetings of the Convention were held at Philadelphia in 1814, 1817, and 1820: the fourth meeting at Washington, D. C., in 1823: the fifth, at New York, in 1826: the sixth, at Philadelphia, in 1829: the seventh, at New York, in 1832: the eighth, at Richmond, Va. in 1835. The next meeting is appointed to be held at New York, in 1838.

Operations of the Board.

The Board of Managers hold an Annual meeting, at which eleven constitute a quorum for the transaction of business, and monthly and occasional meetings at which five constitute a quorum. The seat of their operations, since the meeting of the Convention in 1826, has been Boston, Mass. -

We defer to a subsequent number a summary view of the Missions under their charge.

Burma.

EXTRACTS FROM A JOURNAL OF MESSRS. CUTTER AND BROWN.

(Continued from p. 476, vol. 15.)

Ascent of the Irrawaddy from Prome— Tracts distributed—Inquirers at Yat- t'haung.

Dec. 9, 1834. Passed no large places to-day, but several small villages, where we distributed 125 tracts and books. Stopped for the night at Myawadi,* containing about 100 houses. Here we gave 30 more.

10. Arrived early this morning at the pleasant village of Kyundaung, (Teak Mountain,) containing 300 houses. Here and at the village of Kama, just above, we distributed 270 tracts. The people generally received them gladly, but some refused through fear, and several brought them back, after they had once taken. On our return to the large boat, which was some distance from the shore, many came wading through the water after tracts, and we gave away 30 more.

Arrived a little before sunset at Put'ho, (The Pagoda,) so called from a large one built on a high hill just above the village. Here we distributed 50 tracts in the village, and 20 more among the boats.

11. Came up to the small village of Kanni, (Red Bank,) and distributed 20 tracts. At Piekthalen, a little above, the people were afraid to take any, or even to hear them read. The assistants went over upon the east side of the river, and distributed a few tracts. Reached T'hongdaung, (Lime Mountain,) a little before sundown, where we found about 100 houses, and gave upwards of 50 tracts.

12. Started before the boat, and arrived early this morning at Thayet-tawgyaung, (Mango Grove Monastery,) a large place, containing 6 or 800 houses. Opposite to it on the east side is Yat-t'haung, (Place Established,) which is nearly as large as Thayet. Concluded to spend the day at these two places. Took what tracts we had brought with

* The spelling of the words in this journal is made to conform to the method now adopted in Calcutta, and which is the same as that used in the spelling of Sandwich Island, Indian, and most other foreign names, each letter having only one and the same uniform sound. Thus, a is always sounded as in *far*; e as in *they*; i as in *police*; o as in *note*; u as in *rule*; y as in *beauty*.

us, and went into the streets, when we were immediately surrounded on all sides by applicants for books. We were several times called in to read and talk about the religion. Passing by a house where a company of respectable people were gathered to hold a funeral, we had a good opportunity for proclaiming the news of salvation through a crucified Savior. Having arrested the attention of two or three, by reading in the Catechism, they all began to listen, and were very earnest for books. As we passed by the same place afterwards, we saw one of them, who appeared to be the head man, reading out of the Epistles, to the assembly. Many of the rulers appeared friendly, and received books. Found here the Blind Man, and Maung Kyuet, a government writer, who have been considered as hopeful inquirers, but they do not yet appear to be settled.

Gave away upwards of 400 tracts, and nearly 100 books at this place. About noon the large boat came up, when we took out a fresh supply, and crossed over to Yatt'haung. Here we found the people full as eager for tracts as at the former place. We gave away 500, making upwards of 1000 distributed at these two places, of which 150 were large books. Thanks to God for the encouragement which he has given us this day. From what we have seen, we have no doubt the tracts will be read with attention and reverence by many of these benighted heathen. Oh may the Holy Spirit accompany the word with saving energy to their souls. Divine truth has evidently begun to operate here; and although tracts have heretofore been several times largely distributed, yet through the over-ruling counsels of Providence, the rulers have as yet suffered the work to go on unmolested. This would be a good location for a missionary.

At Yatt'haung we found several hopeful inquirers. Among them is U Shyue-wa, the owner of a large black-smithing establishment, who is a man of considerable respectability and influence, and was formerly so eloquent an expounder of Gaudama's religion, as to be universally called by the title of *S'haya-gyi*, Great Teacher. He is now equally zealous in maintaining the religion of Jesus, and desires to be baptized, but has been so much connected with the government that he is fearful of what might be the consequences if he should at once come out openly and renounce the religion of the

country. He wants we should stop on our way down, and he thinks by that time his mind will be fully made up. His son, also, Moung T'hun-aung, an intelligent young man of 25 or 30 years of age, appeared exceedingly well, and we have every reason to think is a real Christian.

13. This morning Ko Sanlone left us to return to Rangoon, having accompanied us as far as was expected when we set out. We feel sorry to part with him, though we can do much better without him now, than we could during the first part of our journey. We are now about 250 miles from Rangoon, this being considered half the distance to Ava. We have already disposed of the greater portion of our tracts, and probably a much larger quantity than we shall be able to distribute between here and Ava. We have found Ko Sanlone a very faithful preacher and tract distributor. He is remarkable for his prudence and meekness, in disputing with the advocates of idolatry, never provoking or triumphing over them, but winning his way to their hearts by kind words and soft speeches.

Went ashore at Myedheh, (Inland) which contains many splendid pagodas and monasteries, and about 300 houses. Gave 75 books and tracts at this place. Many were afraid to take the books. Arrived at night at Maggygan, (Tamarind Tank) containing 30 or 40 houses. The people were at first afraid of the tracts, but after proposing a great many questions, and cross-examining us thoroughly, having found out to their satisfaction of what race and country we were, what good we expected to get by distributing the books, and finding that we were not *emissaries sent out by the English king*, they came to the conclusion that the books were very good, and were not satisfied till they had each obtained one. Distributed about 50 among the houses and boats.

14. Crossed over to the western side, and gave away 75 tracts at Ny-aungben, (Banyan Tree) and one or two other small villages. On the east side we gave away 50 at Kanlha, (Beautiful Shore.) Came up to Kyaukhayet, where at first the people all declined receiving tracts, but just as we were leaving the village, the head-man called us back for further explanation. Some of the people telling him that we were going round with the tracts for the sake of getting *kuttho*, (merit), he appeared very well satisfied, and had

no sooner taken a book than the inhabitants thronged us from all quarters. It is impossible to make these people believe that we give the books from any such motive as benevolence; they either suppose we have some political object in view, or else that we are in search of *kulho*. Gave here 4 books and 40 tracts.

Stopped at Engya, (Between the Ponds,) where we distributed 100 books and tracts. In the evening, quite a number collected round a fire which our boatmen had built on shore near the boat, and we talked and disputed with them till a late hour.

15. Went over to Enma, (Large Pond,) on the west side, where we distributed 150 tracts and books. On the east side, we gave 75 at the village of S'henbaung weh, (Elephant-boat Whirlpool). Came up to Menyua, (Chief's Village,) just as the sun was sinking behind the long range of mountains on the west, and the *full moon*, (which marks the principal *worship-day* of the Burmans,) was rising above the spires of the eastern pagodas. The scenery around was truly lovely, displaying in all its beauty and grandeur the workmanship of Him, whose hands framed these mountains, and poured out these rivers. But the distant music from Menyua, in honor of the worship-day, told us but too distinctly that, in this beautiful region, man had exchanged the true God his Maker for a false one; had substituted, for the glory of the incorruptible Divinity, the image of a corruptible man. Went up into the village, where we found the people assembled to witness a play, which appeared to be acted with all the spirit and vivacity that would characterize a theatrical exhibition in more enlightened lands. Had no opportunity for giving tracts; but we returned again in the morning, and distributed near a hundred.

16. Came up to Taunggwen, (Curve in the Mountains,) an old town, containing numerous pagodas now in ruins. At present there are only about 30 houses. Gave 20 tracts. Passed up through the village of Migyaung-yeh, (Fierce Crocodile,) containing 75 houses, and gave 30 tracts, but found the people had mostly gone down to witness the play at Menyua. Reached Patanago about dark. This was formerly a large place, as was also Malun, situated directly opposite to it on the west side; but neither of them at present contains over 100 houses. Gave away 30 tracts at Patanago, and 85 at Malun.

17. Passed one or two small villages, where we gave 30 tracts. Stopped for the night at Myengun, which contains about 500 houses. Went up and distributed 100 tracts before dark. Went again in the evening, there being a bright moon, and distributed upwards of 100 more.

18. Crossed over to the west side, and went with the assistants to Yuabuleh, (Pearl Village,) which lies some distance back from the river, and contains about 300 houses. Gave 100 tracts and 30 books.

19. Came up to Yuathaya, (Pleasant Village,) of about 100 houses. The people were afraid to take any tracts. A little after sunrise we went over to a temporary market, which had been erected by a company of Shans, on the east side of the river. The men were mostly able to read Burman, and we gave them 10 or 12 books, which they will probably carry to a region where our tracts have not yet penetrated.

Arrived at Magwe, a place containing 3 or 400 houses, about three o'clock. Carried our tracts through the streets, but almost every one refused to take them, and several seemed disposed to be quite insulting. We gave away only 25 tracts to the people of the place, but distributed 75 among the boatmen who took them readily.

20. Had no opportunity for distributing tracts to-day. Arrived about dark at Wetmasut, a small village of 50 houses. This region is covered with numerous petrifications of logs, stumps, &c. which have every appearance of wood, but on examination are found to be solid rock.

21. Distributed 25 tracts at Wetmasut and several other small villages on the east side of the river. Arrived about 3 o'clock at Yenangyaung, (Petroleum Creek,) so called from the numerous wells of petroleum or earth-oil, which are found in the vicinity. We took different routes, and proceeded through the village to distribute tracts. At first, the people were much afraid. Seeing a large concourse of people at the house of the governor, we went up and asked the chief if he wished to read one of our books? He said, No. After talking a little, however, he asked for one, and all the rest immediately joined in the request, which cost us about 50 tracts. Gave away in all 150, of which 17 were large books. After returning from the village, we concluded to take our little boat, and visit all the large boats lying before the place (about 150

in number,) most of which were waiting for cargoes of earth-oil. We accordingly offered a large book to the master of every boat who wished for one, and in this way disposed of 55 books. Gave also 70 small tracts to the boatmen.

22. Passed several small villages, where we distributed 70 tracts. Saw off at a considerable distance, on the eastern side, the ruins of the old town of S'haleh. We went out to visit the place. It bears the marks of having anciently been very populous and splendid; and the remains of numerous old pagodas are scattered around for many miles. Saw a stone inscription near one of the more recent pagodas, bearing the date 417, that is, 780 years ago. Felt an indescribable awe, while standing above these now solitary hills, where the people of centuries gone by had gathered before their idol gods for worship, and had gone down, generation after generation, to the kingdom of death, without any knowledge of God their Maker.

23. Distributed 20 tracts at Kyau-kyeh (Brilliant Stone). At several small villages above, gave away 40 or 50 more. Went over to S'henbhyu-gyun, (White Elephant Island,) and distributed 100 tracts and books. Many of the people refused.

Here we received a letter from br. Kincaid, stating new difficulties with the government, and advising us, in the present critical state of things, to come up with as little noise as possible, and not give any more books. Our tracts, however, were nearly all gone when his letter reached us, and we concluded to defer giving the remainder according to his advice, hoping to get a new supply from him, and to distribute in the places above here, on our return.

Temples at Pagan—Arrival at Ava.

27. Left the boat just as the sun was rising above the spires of old Pagan, and went out to examine the ruins of this once magnificent city. In every direction, as far as the eye can reach, pagodas, bearing the marks of former greatness, are scattered over the site of this ancient capital. Found here many inscriptions on stone, most of them dated between six and seven hundred years ago. The largest temples are all built in the ancient style, not round and solid, but opening in large high galleries inside. One of them, Shyen Ananda, is still kept in repair, and contains four colossal figures of Gaudama, in a standing position and

richly gilt. The body of the edifice is a huge structure of a pyramidal form, 175 feet square, with a wing of 50 feet by 90 projecting from each of the four sides. There are four or five other temples of the same size. They are immense piles, and cover upwards of an acre each. We sung, as we walked through the echoing halls,

“Jesus shall reign.”

He *will* reign; long after *our* voices shall be hushed in silence; long after these images shall have crumbled on their pedestals. When the grass shall be grown over the spot where stood these stately temples, *then* shall there be a kingdom established here, that must flourish, with undecaying vigor,

“Till moons shall wax and wane no more.”

Jan. 2, 1835. Arrived at Yandabo, the place where Sir Archibald Campbell made peace with the Burmans, 40 or 50 miles from Ava. Finding the boat proceeded so slowly, a party of us went up on shore and arrived at Ava, Saturday evening, Jan. 3, three days before the boat. This city is called by the Burmans, Enwa, (Outlet of the Lake) or, briefly, Awa, (the Outlet,) from a small lake anciently situated here, but which is now filled up.

Worship at Ava—Grave of Dr. Price.

4. To-day being Sabbath, bro. Kincaid attended worship as usual, at which all the disciples were present, except the government writer. Felt much pleasure at seeing the faces of this little band, which has been gathered from amid the furnace of persecution. May they prove as ‘gold tried in the fire.’

5. This being the first Monday in the month, all the disciples who were present yesterday, assembled to-day to observe the *Monthly Concert*. Had an interesting meeting.

10. Went out to Amarapura, the old capital, which contains nearly or quite as great a population as Ava. It lies on the same side of the river. Walked out and examined the old palace grounds.

16. Finished printing a second edition of the Catechism, of 3000 copies.

19. Went over to Sagaing, (or Sit-kaing, Branch of the Sit-tree,) which lies on the west side of the river. This was also a royal city, but the population is greatly diminished. We found the grave of Dr. Price, which is so far gone to decay, that we concluded to have a new one built, and a small stone erected with an inscription.

Return from Ava—Baptism at Yat-thaung—Arrival at Rangoon—Whole number of tracts and books distributed.

24. Having all our things on board, together with the Printing Press, we prepared to take leave of our dear br. and sister Kincaid, and the little band of disciples. Farewell to the golden city! May the Lord have mercy upon the thoughtless thousands that tread thy streets, and bring them into the light and liberty of the glorious Gospel.

We feel grieved that our faithful br. Kincaid is to be left in so lonely a situation. He is resolved to remain as long as he possibly can; but how long that will be, we cannot know. He has been wonderfully sustained thus far; he has dared to preach Christ, and distribute his word, in opposition to the mandates of a haughty court, and yet he goes on and remains unharmed. His master is able still to protect him. We leave him to the care of that Being who has hitherto been his stay; who held him in safety when the spears of the idolaters were at his heart!

We take with us from Ava, one of the young disciples, Moung Udaung, who we think will prove a valuable assistant in the mission. His father was the waw-mhu, or officer of the royal palanquin, under the old king, and was one of the first whom br. Kincaid baptized.

26. For some distance after leaving Ava, the course of the river is nearly west. At the village of Shyue-paukpen, (Golden Pauk-tree,) where we stopped last night, we gave 50 tracts and books. Stopped the boat again at Yandabo, which contains 100 houses, and gave 50 tracts. At night we reached Myenghyan, (Horse Enclosure,) a large place where we distributed 120 tracts.

27. Arrived at Pakhokku, the largest place between Rangoon and Ava. The people were very timid, and we were unable to dispose of more than 350 tracts.

28. Stopped at Nyaungu, (First Banyan,) a large village just above Pagan. The people were much afraid, and when asked if they wanted to read about the Eternal God, answered, "We dare not worship that God." We gave away, however, 60 tracts and 15 books. Gave between 30 and 40 at Pagan.

29. Arrived at Sa-lé, some time before night, and went out to distribute tracts. The people were very eager for them, and we gave away 160, besides 40 books. The boat was some distance from the bank, and the people

came wading through the water for books till after dark.

30. Arrived at Pakhaungeh, where we stopped distributing tracts on our way up. Here we gave 80 tracts and 20 books.

Feb. 2. Reached Thayet-tawgyaung about 10 o'clock. Went over to Yat-thaung, to see the disciples U Shyue-wa, and his son, who had requested us to call as we passed down. Found the old man waiting for us. He said his mind was now quiet, and he wanted to obey all his Lord's commands, and wished to receive baptism. They both appeared very well on examination, and there seemed to be no reason why their baptism should be deferred. We told them we were satisfied with them, and that we would immediately repair to the river for the purpose of administering the ordinance. We accordingly started on. But the old man's heart failed him at the trial, and he declared that his fear of the rulers was so great that he dared not go forward. But the son was unmoved. He said he was indeed afraid, but he must be baptized; he would confess his Lord, and though they should throw him into prison, or sever his head from his body, he could never deny that he was his disciple. So the young man was baptized. His name is Moung T'hunaung. We gave him a copy of the New Testament for his directory, and left him, like a sheep in the wilderness, not knowing that we shall ever see him again in this world, but hoping and believing that we shall find him safe at last in his Heavenly Father's home.

Arrived at Rangoon, Feb. 10, having distributed since leaving this place in November, 11,104 tracts, and 1,597 books. The total number of pages is 472,010, of which 331,410 pages have consisted entirely of scripture. We have given away more or less in all the principal towns and villages on the river between Rangoon and Ava. May the blessing of the Lord attend them, and wherever they are read, may salvation come upon thousands ready to perish.

JOURNAL OF MR. KINCAID.

We have received, within a few days, a continuation of Mr. Kincaid's Journal at Ava, a portion of which we now lay before our readers. Our last extracts were given at p. 397, vol. 15.

Ava, Dec. 20, 1834. We had our usual assembly at worship this morning, but

no visitors. Government men appear friendly, and consequently nothing is said about my going away. I think, however, it is most prudent to remain quiet till brethren Brown and Cutter arrive. We expect them by the first of January.

24. Had a few visitors yesterday and to-day. All asked for books, but I gave away only two.

31. A letter from br. Webb informs us that there is no intelligence yet of the arrival of br. Wade and the new missionaries. As we expected them in September or October, we begin to feel a good deal anxious. The probability is they did not leave America as early in the year as was expected. We begin to feel encouraged that the government has no real intention of driving us away.

Jan. 3, 1835. The weather has become more mild. For thirty days past it has been very cold; at 12 o'clock the thermometer has been down to 52°, and the dew so great that we have been obliged to keep our windows and doors shut. About nine o'clock this evening, just as our prayer meeting closed, br. Cutter came in, having left the boat 40 or 50 miles below. We were much gratified to bid him welcome again in Ava, and should have been more gratified if sister Cutter had been with him. Br. Brown will probably be up in two or three days.

5. Early in the morning, accompanied by br. Cutter, called on the *Meawade*, Woongee, who received us kindly.

24. About 12 o'clock, having every thing ready, brethren Brown and Cutter took leave of Ava. Their arrival in the city did not, as far as I can perceive, excite any alarm. Just before they left, we got intelligence of the safe arrival of all the missionaries in Maulmein.

26, Lord's day. Our little flock came together, and seldom have I enjoyed a more pleasant season with a Christian congregation. These disciples, though infants, are *heaven born*, and they have the Gospel of our Lord Jesus.

Renewal of Missionary Labors—Interesting Inquirers.

27. Made preparations this morning for future operations. For some days before the brethren arrived, and during their stay, I did very little for fear of arousing the government; but it does not appear to be duty to remain inactive longer. Despatched Mounge En, and Mounge Kai to the south-eastern

part of the city, where they preached to a considerable number. I had seven visitors at the house.

28. Had eleven visitors to-day, but they were *all* very ignorant. Gave away five tracts and one book.

29. Had a long discussion with several priests. One of them I think *felt* a little. An old man and an entire stranger called just at evening. I began to talk about the Creator of all things. He listened with apparent satisfaction for some time, and, feeling encouraged, I began explaining the Divine law, its nature and requirements, to all of which he listened with fixed attention. I then said to him, have you ever heard of this doctrine? He replied, "Several months ago I got a little book of you, and have read it much. At first I did not believe it, but for some time now I have felt assured that there is only *one true and living God*." And do you know anything about Jesus Christ, the Son of God, who came into the world and died for sinners? "Yes, and I am the only man in the Burman empire who believes this doctrine, but I think more will believe, when they read and consider a long time." Where do you live? "In the palace." Is there no one in the palace but yourself who believes in the Eternal God? "Not one. All dispute this religion; say it is a foreigner's religion, and not suitable for Burmans, and they ridicule me, calling me a heretic." I told him there was another man in the palace who loved and worshipped the God of heaven, (Mounge Shway Mounge, baptized on the 18th Nov. last,) and a number more in this city who had forsaken idols, and had become disciples of the Lord Jesus Christ. The old man was quite surprised to hear these facts, having supposed himself the only man who had penetration to perceive, and courage to avow the superiority of the Christian religion. He is a man of learning, and powerful in argument, if I can judge from this two hours' conversation. I have hope that a heavenly-directed arrow has reached his heart. He promises to call again in a few days.

30. Gave away about thirty tracts and two books. During the day, three Brahmins called, expressly to inquire about Christ. They have read our books considerably, and appear anxious to know the truth. But oh! how dark are the minds of the most learned natives of India! God grant that we may have more faith while preaching the Gospel to this people.

Feb. 2. Visited Ummerapoora, preached to about 40, gave away a few tracts; then on my way home passed through a large village full of idolatry, and to some of these people I made known the way of life. Returned home after dark, quite exhausted, and not a little depressed in spirit.

Thibet and China accessible through Burmah.

Feb. 3. Visited *Meaday*, a considerable village six miles above Ummerapoora. This is a Chinese mart. Large caravans come in from the province of Yunnan during the cold season, and exchange their goods for the productions of this country. I had an opportunity of seeing the Chinese just as they are in their own country. Their dress is intended to shield them against cold, and in this they resemble the Shans, as well as in their general features, except that the Chinese are a size larger, and are inclined to be portly, like the Germans. They are more negligent in their dress and filthy in their persons than the Burmans. The most prominent trait in the expression of the countenance is dullness, combined with self-satisfaction. They have nothing of that lofty, consequential air that marks so prominently the Burman character, and yet they appear to be equally proud and self-satisfied.

I found many Chinese able to speak Burman, though no one that could speak fluently. As near as I could learn, their spoken language is entirely different from that spoken at Canton and the eastern provinces, though their written language is the same through the whole empire. I endeavored to ascertain what intercourse they had with surrounding nations, particularly Thibet; and I found a considerable trade was carried on with Lassa, the capital of the Thibetians, but was not able to learn any thing more. The distance to some of the nearest towns in China is not, probably, more than 200 miles, as a caravan makes the journey in 20 days.

Bomau, the most northern city of Burmah, is said to be but 2 or 3 days' journey from Yunnan.

It will be a day of triumph to the church of God, when her sons shall be permitted to make their way up the Irrawaddy into Thibet and China, and there proclaim the redemption of Christ. Prayerful dependence on the promises of God, will no doubt be succeeded with permission to occupy those hitherto inaccessible countries. As the door is now open in Burmah for preaching and

printing the word of life, it is quite certain if we will only occupy Ava faithfully a few years, we should be permitted to plant a branch of the mission in Bomau, and then we are on the borders of China and Thibet. Let a press be put in operation in Ava, as the most effectual means of enlightening the minds, and securing the confidence of government men, and at the same time let the Gospel be preached faithfully to all classes of people. Let one missionary be placed in Ava or Ummerapoora, learning the Chinese language, and also two of our best Burman assistants be directed to travel incessantly between Ava and Bomau, preaching the Gospel, and distributing tracts. All this is practicable and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease, and health, and even life itself. These regions that have never been trodden by the messengers of peace, might soon lift up their hands to God. Oh that American Christians would take a careful survey of this vast field, and send up their united petitions to the God of all grace in behalf of these nations. I only wish that all who love our Lord Jesus could witness what I have seen this day,—the vast multitude of human beings, the temples, the pagodas, the idols. It was night-fall when I passed Ummerapoora with its 150,000 souls, and late in the evening when I came under the metropolitan walls of Ava. What an ocean of immortal beings are here; but oh! how degraded, how proud, how awfully far from God! the gloom of night is only a faint resemblance of that moral darkness that lies deep and heavy on this city, yet here the eye can find a resting place—there is a little band of believing souls within these walls, and at this hour they are bowing down before the throne of grace.

MAULMEIN.

EXTRACTS FROM A JOURNAL OF MR. BENNETT.

Dec. 24, 1834. We had an examination of the school, (see our number for June, p. 233) when the pupils displayed greater advancement, than we had anticipated for so short a time.

Jan 6, 1825. Went over to Martaban with br. Comstock, where we distributed more than 150 tracts. It has been some time since any person has visited this place with the word of life, and we found a few who were eager to get tracts, and hear of the new religion,

though the many seemed but too indifferent. It is a much smaller place than I had anticipated, and presents the appearance of an old town in a state of ruins—perhaps 100 or 150 houses.

8. In company with bro. Comstock, went up the Gying river to Damatha and Tavana, where some few tracts were distributed. The population of these villages are mostly Talings, though some of them understand Burmese. The former village is small—25 or 30 houses. Had considerable conversation with several of the people, some of whom not only listened to the truth with attention, but took interest sufficient to make many inquiries. At the latter place, (of perhaps 100 houses,) we found the people (who had not gone to reap their paddy,) mostly engaged in preparing a *Nig-ban-Kyoung*, for the reception of the body of a deceased priest, previous to its being burnt, where it will lie *in state*, and be worshipped by the deluded people. They were so actively engaged in this employment, that they had no ears for the Gospel. After walking through the place, we returned to the bank of the river, where we met an old good-natured man, with whom I had a long conversation. He said he was a Burmese, and he had been taught to worship idols by his ancestors, and if he were righteous, (i. e. had much merit,) he would be happy; if not, he must be miserable—and certainly he showed but little concern which it should be. A great majority of the people seem to me just like this man, *pure fatalists*. There are some, however, who feel that their happiness depends on their own works, and who work accordingly, endeavoring to practise what their sacred books teach. This man said he had heard some years before of Christ's religion, and he rather thought it was true; but he must believe the old religion as well as the new. I endeavored to press upon him the awful truth that his responsibility and accountability had been increased by his knowledge of the true Saviour, and that out of Christ there was no salvation; but he appeared to be very indifferent. Oh, how many such cases I have met with, where *assent* is given to all you say or wish to say, and after all not one particle of *belief* is manifested.

9. Visited a small village on our way to Zatabeen, and gave a few tracts, but found the people unwilling to hear of Christ, or his merciful designs. About 8 A. M. arrived at Zatabeen, one of the pleasantest Taling villages I

have seen, of perhaps 150 houses, well built and very comfortable. Here our native assistants went about from house to house, and made known the truths of the Gospel. As I had a violent headache, I did not personally engage much in the labors of the day. The natives gave us a very good account of their visits among their countrymen. In the evening returned home. Moungh Shwa Moungh had accompanied us, and sometimes excited a broad stare of doubtful credulity in his auditors, as he had mentioned some of the thousand wonders he had seen in America. Oh, may the Lord on the seed sown shed down the influence of His gracious Spirit.

12. Commenced school again, it having been a vacation time since Dec. 24. 55 scholars present. More than we expected.

14. Preached for the English church. As br. Simons is about to leave them, they have given me a unanimous invitation to take charge of them. This matter I leave with God and my brethren. May my brethren and myself be directed aright. The English congregation is very small, as well as the church; the former about 30, and the latter 20, as I am informed.

15. This evening the brethren, by a unanimous vote, recommended my taking charge of the English church. May I be directed from on high.

21. Attempted to preach to the brethren this evening from Acts xv. 30th and 32d verses, with especial reference to the connexion commenced between us.

Feb. 2. Attended the Monthly Concert at the English chapel. A good attendance and some interest, after which met the brethren and sisters at br. Hancock's, where the Mission Concert was attended, and enjoyed a good time.

3. Having just received a new supply of tracts from the London Tract Society, have frequent calls for them from the soldiers. May they do much good. Tracts have been blest in this place, and we hope they will be again.

15. Commenced a Burmese Bible Class and Sabbath School. Had 40 scholars. They are all either members of Mr. Hancock's boys' school, Mrs. Cutter's girls' school, or the Free School. We commenced with Matthew, and read each a verse, after which I question them on what they have read. I hope this will be blest to their better understanding of the Scriptures.

22. Had a good attendance at Bible class and English chapel.

March 1. Forty-six at Bible class in Burmese. The Lord be praised for His assistance this day. I trust he has good things in store for us. Religion is taught in the school, the Testament is a reading book, and the schools are opened with prayer. Our numbers are now 103.

English School at Maulmein.

In a letter dated Dec. 5, 1834, Mr. B. gives further particulars respecting the school under his charge, as follows:

Our school at present consists of 83 on the lists; all but four in English studies; about one-half pure Burmese, the remainder Anglo-Burmese, or East Indian, some Portuguese, a few Arminians, and some Hindoos and Parsees, with near 20 Chinese. Mrs. Bennett has the charge of the girls, and has a Sunday school on the Sabbath. The boys I have in Sunday school. There are more than 30, who are boarded and lodged by government, and those who are of Christian parents or guardians attend evening worship in one of the school-rooms. These, with a few others about us, make a congregation every evening of 25 on an average for Burmese worship. Two of the oldest scholars are members of the church in Tavoy, and take their turns in the evening exercises. We have introduced singing into our worship, and the natives are pleased with it. We usually sing a Burmese hymn at the commencement of the evening exercises, then read a portion of Scripture in Burman, &c., then pray, then close by singing an English hymn.

EXTRACT FROM A JOURNAL OF MR. WADE.

Karen jungle, Jan. 17, 1835. We left Maulmein on the 5th inst. in a small vessel, and arrived in Tavoy on the 19th. Bro. Mason received us with great cordiality, and we were convinced more than ever, that it was by the direction of our Heavenly Father, that we were designated for Tavoy. To-day, after spending one week in the city, br. Mason, Mrs. Wade and myself, set out for the Karen jungle, and arrived at the nearest village this evening. A number of Karens from another village came about the same time, so that this evening we had quite an assembly; and what made it the more interesting was, they were nearly all professed Christians.

Sunday, 18. Those from the other village remained over the Sabbath, and

attended worship with us and the people of this village.

19. Early this morning resumed our journey, and though I had felt quite unwell during the latter part of the night, which made us hesitate when we set out, through the mercy of God I was enabled to travel all day. Mrs. Wade too, though unused to journeying on foot, bore the fatigue without apparent injury to health. About mid-day we came to the interesting spot where br. Boardman performed his last labors on earth. It is in the midst of a howling wilderness, but dear, and consecrated to all who are acquainted with the history of Boardman's last days. At this spot we had intended to rest ourselves during the heat of the day, but we found it pre-occupied by an officer from Tavoy, who was out with his people on a hunting excursion. We therefore proceeded on, until we came to another opening, and comfortable shade on the bank of the same stream, where we remained until the sun began to fall and its heat abate, when we continued our travelling until the close of the day. Though night had arrived, we were a full day's journey from the dwellings of men on either side, and of course were obliged to lodge in the wilderness, where we should have been without any shelter either from the heavy dews of night, or the wild beasts, had it not been for a small tent which br. Mason had previously prepared for his excursions in the wilderness, and which we had brought along with us. It was indeed a comfort to us, to be provided with this shelter; and I have no doubt, it is a great preservation to health; for it is obvious that it must be dangerous to lie down at night with the cold ground beneath, and the falling dew above.

20. The next morning we set out with the rising sun, but were obliged to travel slowly; br. Mason's health had suffered during the night, and he had not been able to take any breakfast; the road also was exceedingly fatiguing, being very hilly. At mid-day we pitched our tent again, there being but an indifferent shade of trees to screen us from the scalding rays of a vertical sun. While here about 20 Karens arrived, who had come all the way from Matah (more than half a day's journey), to meet us. In the evening, we arrived at a small settlement of Karens, about six miles short of Matah, but where there are several Christians, and we had a pleasant time with them at evening worship.

21. Arrived at Matak about the middle of the forenoon. At different intervals, all the way between the place where we staid last night and this place, we were met by company after company of Karens, both men and women; so that by the time we reached this place, we were followed by a company of more than a hundred people. This evening at worship we had by far the most interesting assembly, in regard to number and other circumstances, which I have seen in Burmah. Matak is indeed

“A little spot inclosed by grace,
Out of the world’s wide wilderness.”

Some have come to ask for baptism. The church appears to be in a prosperous state.

March 11. From the time of the last date, I have been constantly travelling among the Karens in company with br. Mason, except the last week, during which time I made a second visit to Matak, at which place I had left Mrs. Wade. Her success among the Karens in that place was very pleasing, the hopeful inquirers and applicants for baptism having increased to about 60 individuals. I spent there the Lord’s day and the Saturday before, in examining candidates, baptizing, and administering the Lord’s Supper. The number received and baptized was twenty-five. As many more, still, are anxious to be baptized; but most of them are young, and the church thought best to have them wait a few months longer. The greater part of these, and of those baptized, have been *hopefully* pious for some time, but they seem to have had at this time their feelings more excited than at any former period, and indeed they have never before had the means of grace constantly during so long a period. I should have been delighted to remain among this people for a month to come, but was obliged to return to Tavoy, to build before the rains set in, as I have now no place to live in, except a school-house, which I trust we shall occupy with a school during the rainy season.

18. Last Lord’s day, we had the pleasure of receiving to church fellowship, and of baptizing a Tavoyer, a man of considerable distinction among his countrymen for learning. This encourages us to hope the Lord has yet a people even in Tavoy, (where Satan’s seat is,) whom he will bring in, ere this generation shall have passed away.

I will just add here that in two or three of the principal places which we visited in our late tour, we established Karen schools, and should have done so

in more, if we had had teachers for the purpose. We found many individuals who seemed very friendly, but none asked for baptism.

Mission to the Shans.

We have the pleasure of announcing to our readers that the Board are on the point of realizing their long cherished hopes of introducing the Gospel of our Lord Jesus Christ among this numerous and benighted people. Rev. Mr. Brown, recently of the Mission at Maulmein, has already been set apart to the work, and will enter upon it with the least possible delay. It is expected, also, that one of the printers at Maulmein, with a printing press, will accompany him.

The station, at which it is proposed to commence operations, is *Sudiya*, situated in the northeastern extremity of Assam, about 400 miles north of Ava, and “at the northernmost point of territory inhabited by the great Shan family.” The attention of the Board has been specially directed to this point, in consequence of a letter addressed to Mr. Trevelyan, of the Civil Service, Calcutta, by Captain F. Jenkins, Governor General’s Agent and Commissioner in Assam, resident at Gowahatti. The letter was written in reply to one from Mr. Trevelyan, in which he had enclosed a communication from the Corresponding Secretary of the Board to Rev. Wm. H. Pearce, of the English Baptist Mission, Calcutta,—and is dated Gowahatti, 10th March, 1835.

“The ground I would particularly wish to bring to their notice, (Capt. J. says in this letter,) is the north-eastern district of Assam, occupied by two tribes of the great Shan family, the Khantis and the Sing-phos. The dialects of these tribes differ very little from the Siamese and Burmese, and the characters in use are essentially the same; and, in consequence of the supremacy of the Burmese being established over the original provinces whence our Shans came, with the inhabitants of which they are in constant communication, the Burmese language is in a measure known to all these tribes.”

Capt. Jenkins proceeds to remark that the labors of our Missionaries in Burmah “would be, with very little difficulty made available for the district round Sudiya, and here they (the mis-

sionaries from Burmah) would labor under the protection of our government, and not be liable to those checks which the Rangoon Mission has constantly suffered from the jealousy and barbarity of the Ava government. The Shans, too, with whom the Mission at Sudiya would be brought in contact, are a much finer and more intelligent people than the Burmese, and ten times as numerous. Their kindred races extend throughout the country whence arise all the mighty rivers from the Burhampooter to Kianguan* (the river of Nankin); they occupy entirely the two frontier provinces of Ava—Hookoom and Moong-koom; they occupy all the east bank of the Irrawaddy; they stretch down the Salwen to Tenasserim. Laos, and Siam, and Cochin China are their proper countries; they compose half the population of Yunnan, a great proportion of that of Salwen, and stretch up into that district that has always baffled the Chinese, between Thibet, Tartary and Lechuen; whilst Assam is chiefly populated by the overflowings of this great people. The Cacharese are Shans; and the governing race of Upper Assam for many centuries,—the Ahoms—are a tribe from the highest eastern sources of the Irrawaddy, and until very lately they kept up a communication with their parent stock. Here is an ample field. It is indeed boundless; for it extends over all the north and west of China, (for such is the extent of communication that we command from Sudiya,) and it embraces some of the most fertile and most temperate countries on the face of the earth."

A copy of the letter from which we have made the above extracts, was forwarded to the Board, with other documents, by Mr. Pearce, under date "Calcutta, April 21," and was received prior to the departure of Mr. Malcom, in September. A duplicate of the same was transmitted to the Mission at Maulmein. Within a few days, letters have arrived from Maulmein, giving intelligence of the reception of Mr. P's communication, and of the measures immediately consequent thereon. The following is an extract from a letter of Mr. Brown, dated Maulmein, June 9. We present it at this time on account of the interesting view it gives of the relation which the mission at Sudiya will bear upon other operations of the Board in South-Eastern Asia. Refer-

ring to the eventual establishment of a "connected line of operations from Sudiya, so as to meet the labors of Mr. Jones and the other Siam missionaries, at the other extremity of the region occupied by the Shans," Mr. B. says, "You will easily see, by inspecting the map, that br. Jones can ascend the Siam river about two thirds of the distance to Sudiya. A large portion of the remaining distance is traversed by the northern branches of the Salwen and Erawadi (Irrawaddy). This chain being completed, the whole western border of China will be open to us. There is little doubt," Mr. B. adds, "that at the present time, Sudiya is the most feasible entrance, from the interior, to the empire of China. It is, in fact, precisely such a point of approach as the Board contemplated in their late resolutions. It is situated near the head waters of the Kiangku or Nankin river, which runs directly through the centre of China. The passage over to China from Ava may hereafter be practicable, but at present it would not be allowed by the Burman government. Dr. Richardson, of this place, who has travelled extensively through Burmah and the Shan country, informs me that he endeavored to obtain permission to proceed up the Erawadi a little above Ava, but was prevented by Government. Others have made the same attempt, but have uniformly been prohibited from going higher up the river than Ava. The last year a Roman Catholic Missionary went up the Erawadi for this very purpose of penetrating into China, but was stopped at Ava and sent back." Mr. B. also speaks of a line of communication that may be formed with the Mission at Ava, "through the Katheh or Cassay country, the capital of which is Manipur, nearly in a line between Sudiya and Ava, and about 200 miles distant from each. Manipur district is said to be a very populous and fine country, and is independent of the Burmese government."

It will be gratifying to our Christian friends to know that the designation of Mr. B. to Sudiya has met his hearty concurrence, and that, in consequence of the affinity of the Shan language with the Burmese, as well as the knowledge of Burmese so extensively prevalent in that region, he will be able to use to good advantage his familiar-

* Kiangku.

ity with the latter, and almost immediately on his arrival at the Station, to engage in active missionary labors.—For the sake of presenting to our readers a further view of the importance of Sudiya as a missionary field, especially in the facilities it affords for extending the knowledge of Christ throughout adjacent provinces, and for the enlargement and success of the Missions already organized to evangelize Burmah, Siam and China, we subjoin a few remarks from Messrs. Trevelyan and Pearce, accompanying the above communication from Gowahatti. Mr. T. says :—

“From this point (Sudiya) an impression may be made upon Burmah, from an exactly opposite quarter from that at which it has been heretofore entered by the missionary. The communication is open with Yunnan, the westernmost province of China, and it is the intention of the Indian government to send a mission there by this route, next cold season, for the purpose of inquiry about the culture of the tea plant. On the other side, Bhutan, and Thibet, and more countries and people than we have any accurate knowledge of at present, are open to the messengers of the Gospel; and, lastly, the Shan language, which is near akin to the Burmese and Siamese, and belongs to the Chinese family, furnishes a ready means of intercourse with perhaps a greater number of people than any other language in the world, except Chinese itself.”

The following is the language of Mr. Pearce :

“It appears evident that an effectual door is opened for the establishment of a branch of your Mission to the north-east of Assam. I must confess I shall feel truly happy if you feel inclined to enter it. Its geographical situation with relation to your Mission seems to render it particularly desirable. Sudiya, the place referred to, is rather less to the north of Ava than Rangoon is to the south. You might gradually descend from the British post, or ascend from the Burman capital, as political feelings might render most judicious, to Manipur, an interesting little State on the line between Sudiya and Ava, and thus establish a central station to support the extremities of your line of operations. The nearest missionary station already occupied, is Gowahatti in Assam, further from Sudiya to the west than Ma-

nipur is to the south, and where the Assamese only is spoken; so that there is not the least danger of collision with any other body.”

We would here take occasion to acknowledge the truly Christian kindness with which, from the first, Messrs. Pearce and Trevelyan have interested themselves in the establishment of the proposed Mission, and their prompt and zealous co-operation in furthering the designs of the Board. We would note particularly the forecast with which, in anticipation of the *formal* action of the Board, they made direct communication of the success of their efforts both to the Board and to their missionaries at Maulmein. The natural result of this measure will be to hasten, by nearly a year, the promulgation of the Gospel among a people hitherto shut out from all knowledge of Christ and His salvation. It is also matter of grateful acknowledgement that God has raised up, for the furtherance of His gracious designs in the commencement of a Mission to the Shans, so valuable an auxiliary in the gentleman first addressed by Mr. Trevelyan. Captain Jenkins is represented to be a “man of activity, intelligence and benevolent feeling, whose character and exertions stand very high in the estimation of Government,” and who will probably retain the situation he now holds so long as he stays in that country. The part he has already taken in favor of the location of a Mission at Sudiya, evinces the deep interest he feels in the object, and assures us that no exertions of his will be wanting to secure its successful prosecution. We venture to give the following additional extract from his letter to Mr. Trevelyan, as indicative of his views in regard to the importance of the measure. “No attention of mine should of course be wanting to make the place comfortable to any missionaries, and I will be willing to contribute my mite to their establishment. You may mention, that I will subscribe 1,000 rupees, if a family is settled as a Mission at Sudiya, and whenever they have had a press at work for six months I will be happy to double that sum, if I remain in charge of the Province.”

In view of the facts which we have now presented, who will not heartily respond to the glowing language of Mr. Judson : “My

heart leaps for joy and swells with gratitude and praise to God, when I think of br. Jones at Pankok, in the southern extremity of the continent, and br. Brown at Sudiya in Assam, on the frontiers of China—immensely distant points,—and of all the intervening stations, Ava, Rangoon, Kyouk-Phyoo, Maulmein and Tavoy, and the churches and schools which are springing up in every station and throughout the Karen wilderness. Happy lot, to live in these days! O happy lot, to be allowed to bear a part in the glorious work of bringing an apostate world to the feet of Jesus! Glory, glory be to God!”

Germany.

In the last Annual Report of the Board, published in the June number of the Magazine, it is stated (p. 230) that measures had been taken to secure the services of Rev. J. C. Oncken, of Hamburg, as a missionary of the Board, to labor in that vicinity, and particularly in connection with the church formed at Hamburg, April, 1834. This arrangement has since taken effect, Mr. O. having signified his acceptance of the appointment, by letter bearing date Sept. 25. He retains, however, his connection with the Edinburgh Bible Society, as being calculated to promote rather than retard the interests of the Mission. Mr. C. F. Lange, a member of the Hamburg church, has also been appointed *Colporteur*, in which capacity he was formerly employed by the Continental Society, and will assist Mr. O. in distributing tracts and Bibles, conversing with the people, and conducting private meetings for prayer. The following particulars respecting the state of the Mission, are from the letter already referred to :

EXTRACT FROM MR. ONCKEN'S LETTER.

“I rejoice to say that the Lord has encouraged me greatly in my work, by an addition of 4 converts who have been added to us. The whole number of our members is now 13; two have been alas! excommunicated, and one has joined the church triumphant. One of the 4 individuals baptized, was a man upwards of 60 years of age, who for 12 years had attended on my preaching, without evincing any change in his life, and was considered by all the brethren as a very hopeless character. But oh, when God himself begins to preach, what are all human hindrances then? they vanish like the darkness before the rising sun.

This instance of the power of Divine Grace on the human heart, has been a source of great joy and thankfulness to us all. There is, alas! so woful ignorance among the people on religion that much of my time is devoted to instructing those, who offer themselves as candidates for baptism. At present I have two hopeful characters of this kind; they reside in a neighboring town in Denmark, have for some time past attended regularly on my ministry, and expressed their wish to be baptized. I have therefore abundant reason to be of good courage, for, so far, my most sanguine expectations have been realized; the Lord has been better than all my doubts and fears—blessed be his name forever!

I rejoice to say also, in regard to my brethren, that they continue to co-operate with me in plans of usefulness. They continue regularly to visit certain districts of the city, lending and distributing tracts and Bibles, accompanied with suitable exhortations. During the summer, I visited a considerable number of ships of different countries, supplying them with the word of life.

Western Africa,

The arrival of Messrs. Crocker and Mylne, and Mrs. Mylne at Monrovia, in August last, was announced in the Magazine for November, (p. 449). From letters received quite recently we learn, that soon after their arrival they proceeded to Millsburg, which they reached Aug. 19. There, in consequence of the return of Messrs. Pinney and Finley of the Presbyterian Mission, to the United States, they were enabled to make an arrangement, mutually satisfactory, for the occupancy of the Mission house just vacated, until they should have passed through the usual course of acclimation. “For a short time,” says Mr. Mylne, “all enjoyed excellent health and spirits, happy in each other's society, and flushed with high hopes of soon being able to enter more fully on our labors among the benighted tribes around us. But ‘the Lord's ways are not as our ways.’ A storm was just about to break upon us, although we knew it not.”

Death of Mrs. Mylne.

This melancholy event occurred on the 16th of September. About ten days previous, we are informed by Mr. M., Mrs. Mylne first complained of being unwell. The next day her illness had increased, but there seemed nothing in her case to excite alarm. On

Tuesday, the fever assumed the remittent form, and from that time made continual progress, notwithstanding all the efforts of her physician, till Wednesday of the following week, when Mr. M. was compelled to announce to her the prospect of its fatal termination. "She seemed rather surprized," Mr. M. remarks, "and said she did not feel as if she was so dangerously ill; but when reminded that she was not aware of her danger, she thoughtfully replied, 'Well; if it is the will of the Lord, I must submit.' She expressed herself thus, not because she was unwilling to obey her Heavenly Father's call, but for reasons which she afterwards mentioned, when Dr. Skinner and br. Crocker came into the room, and entered into a free conversation with her on death, &c. She then said there were only two reasons for which she would wish to live a while here, if it were the will of God: the first was on account of her dear relatives, as she feared they would be overwhelmed with sorrow on account of her premature death; but she did not see why they should. The other reason was, that it would seem to make against the cause of God in Africa, by discouraging others from coming out as missionaries, if she should be so soon removed; but she did not for a moment doubt, even in the near prospect of death, but that it was her duty to come to this country, and she did not see how she could have done otherwise than she had done."

We add the following brief extract from a letter of Mr. Crocker, dated Sept. 21. "In the death of Mrs. Mylne, we all have met with a great loss. She seemed eminently calculated to be useful here. Devotedly pious, amiable in her disposition, and evidently willing to make any sacrifice that the good of the cause might demand, she had raised our expectations of her future usefulness. Her good constitution, and apparently good health for some time after her arrival, led us to hope she would be spared for a long time. But He in whose service she had embarked, after having given her an opportunity of exhibiting her attachment to the Savior, by leaving her home and country for his sake, has taken off her robe of flesh, by which alone she was visible to us, and is now, no doubt, employing her spotless spirit in a higher and nobler sphere of action."

It gives us great pleasure to inform our readers, that at the latest dates, the health of the other members of the Mission had not been seriously impaired. Rev. H. Teage states in a letter dated Oct. 8, that Messrs. Mylne and

Crocker, and a daughter of Dr. Skinner had had paroxysms of fever, but had recovered from them, and were then in a state of promising convalescence. The missionaries were expecting to remain at Millsburg, during the rainy season, where, besides preaching on the Sabbath, and conducting a Sabbath school, they would be able to hold evening meetings at the Mission house, throughout the week, for the instruction of members of the church at Millsburg, and other adults who might wish to attend. It was their intention to explore the interior to some extent, as soon as the weather should permit, to see what might be done for the benefit of the natives.

Notices from the Missions.

RANGOON.

We are happy to inform our readers that the persecution at this station mentioned at the close of the preceding volume, had ceased in May last, the date of Mr. Howard's last letter. The Mission had sustained, however, a new affliction in the death of Too-noo, one of the native assistants. He was seized with the small-pox, March 21, and died on the 10th day of the disease, aged about 25. Mr. H. says of him, "From our first acquaintance with this Karen, his deportment was such as to impress us with a high sense of his worth. He was a living example of piety, and died, as he had lived, in the exercise of unshaken confidence in God, and entire submission to his will."—Mr. and Mrs. Webb had returned to Rangoon from Maulmein, whither they had gone for the restoration of Mrs. W's health. Under date May 24, Mr. W. writes, "I doubt whether there has been any time when preaching and the distribution of the Word of God would tell to better advantage here than now. There is, it is true, a good deal of fear, but some will hear and read; and it can no longer be done with indifference."

CHEROKEES.

In a letter dated Valley Towns, Oct. 7, Mr. Jones writes,—

"By Divine permission, we have had a series of meetings at our shed, five miles from the Mission house: we commenced on Friday before the last Sabbath in September, and continued four days. The meetings were solemn and encouraging, though, from some temporary circumstances, the attention of the people was not equal to that which was apparent on the same occasion last year. Sunday was quite a pleasing day. Two males and three females told us of the mercies of God to their souls. Their relation was approved by the church, and they were baptized in the presence of a great multitude of solemn spectators."

Donations, from November 15 to December 15, 1835.

Rev. S. Cornelius—omitted in last report,	10,00
Rehoboth,—H. B. Lust, for Bur. Bible, per Mrs. Baldwin,	1,00
Providence, R. I., Fem. Soc. in 4th Bap. ch. for education of a child in Burmah, per Mr. S. R. Weeden,	12,50
South Yarmouth, Mass., Bap. Ch. per Rev. S. Crowell,	3,75
Darien, Ga., African Mission Society, per Prof. Ripley,	24,00
Georgia State Convention, Col. A. Janes, Treasurer, For. Miss. 1207,16—Bur. Bible, 52,25—Bur. Miss. 214,22, per Rev. Dr. Mercer, by Doct. W. H. Turpin,	1473,63
Ashburnham, Mass., Mrs. Dorothy Green for Bur. Miss., per Mr. H. Green,	50,00
Boston, Juv. Miss. Soc. in Fed. St. Bap. S. S., Male Dep., to edu. a Burman youth named Wm. Manning,	25,00
Boston, Mr. Thomas Shaw, for Burman Mission,	50,00
South Carolina, Welch Neck Asso., for For. Missions, 566,62—Bur. Mission, 7,00—Gen. Com. of Charleston Bap. Asso., For. Miss. 10,50—African Miss. 10,88—Bur. Miss., for med., 5,00, per Rev. Jesse Hartwell,	600,00
Richfield, Ohio, Mr. Nathaniel Oviatt, 1st payment for support of Mounq Ky-a, a native teacher, one year, per B. Rouse, Esq.,	100,00
Virginia For. Miss. Soc., per Rev. S. Cornelius, viz. Long Branch Ch. in Fauquier, 13,22—Salem Fau. 1,65—Capt. Joseph Chunn, 5,00—Sarah Ashby, .88—Paris in Fau. 8,37—Upperville, 10,30—Middleburg, 5,33—Little River Ch., Loudon co., 20,00—Fredericksburg, 5,86—Shiloh, in King George, 16,65—Pope's Creek, Westmoreland, 9,71—Antioch, 1,05—Nomoni, 2,10—Mr. Walker, 2,00—Mrs. Walker, .50—Jerusalem, 1,75—Farnham ch., 3,57—Ep. Norris, 5,37—Kilmarnock, 25,25—Lancaster C. H., 1,37—W. O. Eubank, 1,00—W. H. Kirk, 1,00—Dea. Dunaway's family, 3,00—Wicomico ch., 35,00—Northumberland, C. H., 10,17—Fairfields, 15,00—Westmoreland, C. H., 6,61,	211,71
White Creek, N. Y., Rev. Daniel Tinkham, for Bur. Miss.,	34,00
Otsego, N. Y., Bap. Miss. Soc. to support a native Karen teacher, 25,29—do. for China Mission, 5,00—Western States, for do., 115,64—Wayne Asso., N. Y., for Bur. Bible, 3,58—Lawrenceburg, Indiana, Fem. Miss. So. for do., 41,00—for Siam Miss., 5,00—Cincinnati Fem. Miss. So. of Enon ch., to support Ko Chet-thing, 60,—Berkshire Asso., 54,46—Franklin Foreign Miss. So., 1,57—Otsego Bap. Miss. So., 180,88—Chenango Asso., 74,37—Cortland Aux. So., 294,76—Onondaga Asso., 58,66—Wayne Asso., 38,29—Ontario Aux. So., 135,36—Monroe Asso., 494,38—Genesee Asso., 115,06—Illinois State Con., 65,—Miscellaneous, 137,72—per Rev. Alfred Bennett,	2098,65
Cincinnati, Fem. Miss. So. of Enon ch., to sup. Ko Chet-thing, 17,40—Harrisburg, Ia., Col. at Mon. Con., 5,30—Cincinnati, Col. at Sixth st. M. H. at the Convention, 71,70—per John Smith, Esq.,	94,40
Mr. Loomis, to educate Indian boy at Thomas Station,	10,00
Brown University, So. of Miss. Inquiry, per Mr. A. S. Lyon, treas.,	12,00

Also, in October last, Rev. Jesse Mercer, D. D., fifty shares of the U. S. Bank, 5,500,00
This generous donation was acknowledged, at the time it was received, in the Christian Watchman.

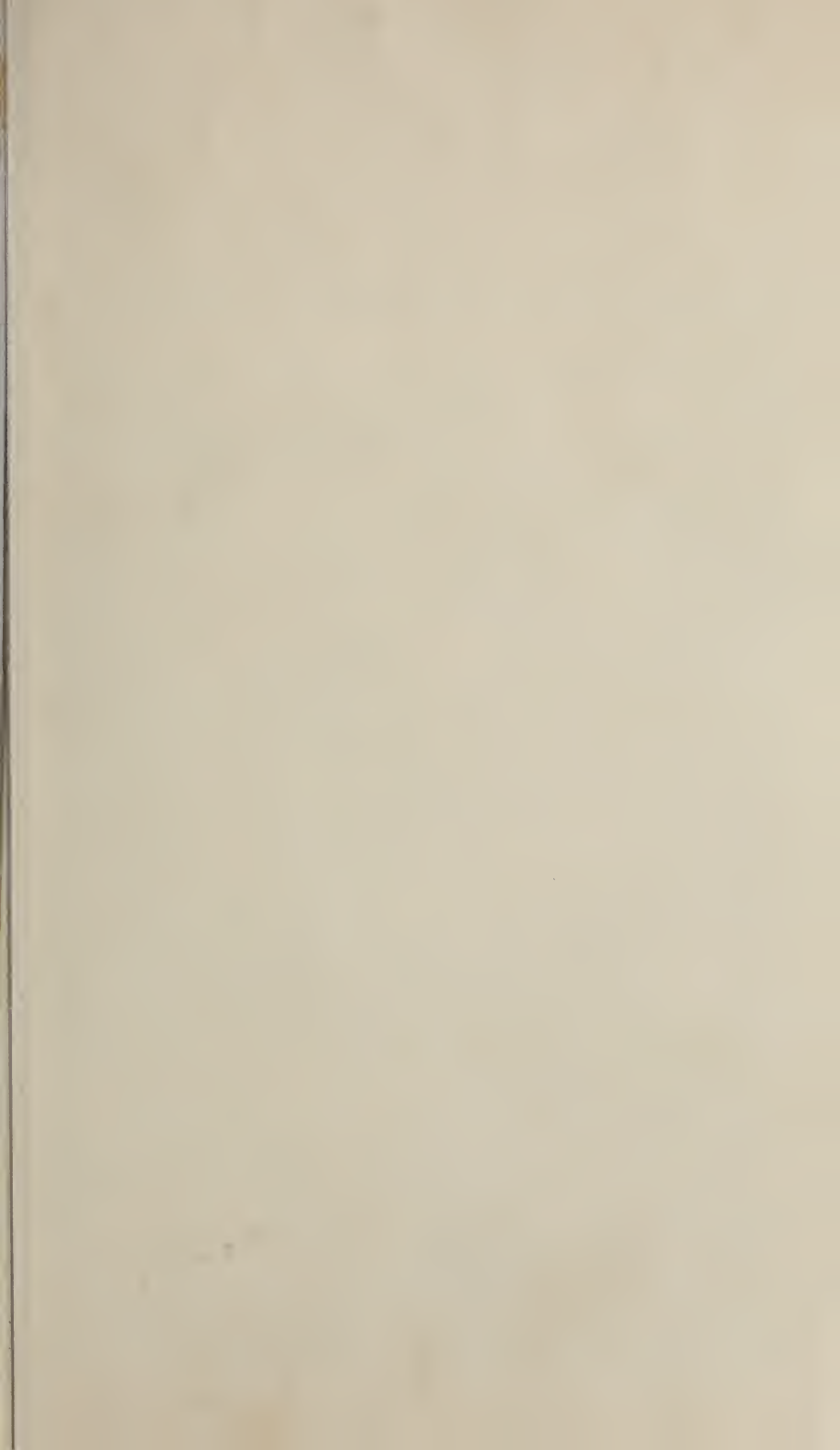
Several packages of clothing, &c., have been received within the last few months, among which are the following:

Westfield, Mass., fr. 1st Bap. ch., a box, no estimate given.
Worcester, Mass., per Rev. O. Converse, Treas., 1 box and 2 bundles, 20,24.
Framingham, Mass., Juv. So., per Miss Elizabeth Bigelow, Treas., 1 box for Burman schools in Ava, 8,00.
Sandisfield and vicinity, Mass., from ladies, 1 box from same, 11,00.
New York, South Bap. Ch., ladies, 1 box, 75,00—New Ipswich, N. H., Ladies' Reading and Charitable So., 1 box, 20,32—Scituate, Ms., Fem. Sewing Soc., per Mrs. Job Bailey, 1 package, 20,00—West Dedham, Mass., Young Ladies' Indus. So., a box, 23,12—Alleghany co. N. Y., For. Miss. So., per N. Coe, Treas., a bundle of clothing—Concord, N. H., Bap. Convention of N. H., 1 box, per W. Gault, Treas., 26,54.

☞ All boxes, packages, &c., designed for Missionary Stations, and forwarded to the Rooms of the Board, should be accompanied with the names of the donors, together with a schedule of the articles contained, and an estimate of their value. This is especially important in regard to boxes, &c., intended for stations in the East, as they are liable to be searched and their contents injured at the Custom House where landed, unless the consignee is advised of their contents and value.

HEMAN LINCOLN, *Treasurer.*

“An Appeal to American Christians on behalf of British India,” with several other articles designed for this number, we must defer for want of room.



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